

BIBLE SOCIETY RECORD



Dorr News Service

MISS ANNA BARTLETT WARNER

One who loved the Bible and gave liberally that others also might have it

(See page 182)

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BIBLE SOCIETY RECORD

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“Recover the Vision Splendid”

ALL hearts turn instinctively to the Christ Child at this season of the year. Even those who are not followers of the Christ have him brought to mind by the interest of others and their own interest in the festivities of good will and kindness which prevail in so many parts of the world in this last month of the year.

We have been deeply interested in an article in the December number of the *North American Review*, entitled “Where the Young Child Was,” by John H. Finley, associate editor of the *New York Times*. He has written, in other articles and volumes, most graphically of the Holy Land and his experiences there in the service of the Red Cross. In this article, however, he touches on the spiritual values of this land and states this impressive truth which we italicize as the expression of the only solution of all the problems that distract men and nations at the present hour. He says, “*The world must go all the way back to religion for its own recovery.*” He refers to the discoverers that have led the way westward, so to speak, but says that now must come the “recoverers” adventuring eastward to “where the Wise Men of old saw the Star which came and stood over ‘where the young Child was.’”

The recovery of the land from its invaders, in which we all rejoiced, is not enough.

“The land will be fully recovered only if its spiritual values be exploited for all nations and peoples. If every man, woman, and child, whose religion traces its origin from or its way through that land, were to become a stockholder in the ‘glorious company of the apostles,’ and purchase even an infinitesimal material interest in that land, it would quicken their spiritual interest in that which has come out of it. If they could recover the glory which enhaled the land in childhood, like the light of the Shechinah, for millions of them it would make the place ‘where the Child was’ a real sanctuary again for the broken world. For the world must go all the way back to religion for its own recovery. We must, as Amiel said, continue to adore that which dwells beyond the seeing and hearing even of science, for when adora-

tion ceases and the desire of the mind fails, the life of the world shrinks to the visible, the audible and the palpable, whose walls become a tomb. Only faith finds a satisfying end for the journey of man, begun when he first saw a Star in the East and knelt in worship. A few days ago, there was uncovered in a village just across the plain of Jezreel from Nazareth—less than thirty miles away—the marble sarcophagus of a cousin of Herod the Great, who was no doubt alive when the Child was born whom Herod sought to destroy. This is said to be the only contemporary record so far found of that eventful day. It is the tomb of one who, if he did not join in the slaughter of the innocents, did not go to worship at Bethlehem, with the Wise Men and the Shepherds.

“The western wise men of science need to take their occidental gifts back to the same place to which the Wise Men came from the East. The adoration of these western magi would be the worshipful offering by the chemist, the biologist, the physicist, of their discoveries for the recovery and advancement of that doctrine and practice of human brotherhood announced on one of the hills of Galilee.

“There is need of a new crusade, not of Christian against Jew or Moslem for the recovery of the Holy Land, but of Christian, Jew and Moslem united against the material forces that would make man forget the spiritual ends of existence, for the recovery of faith—of that for which this land is a symbol.

“In our western civilization, we have daily traveled farther from the East, like the Youth of Wordsworth’s ode journeying into Manhood; but in so doing we have again reached the East, the place where the Star was seen, that came and stood over ‘where the Young Child was.’ It is now a time for recovering the vision splendid, which for so many seems to be dying away into the light of common day.”

Even if we cannot go to Bethlehem, we can all travel the spiritual journey, if we will open our Gospels at this Advent season and read again the story of the wondrous birth.

How It Is Done in the Crowded City

By Rev. Frank Marston, D.D., Secretary, Central Agency

ONE of the neediest fields for Bible distribution is the congested tenement district of the large city. The Central Agency, in co-operation with the local Young Men's Bible Society, has been making a house-to-house, flat-to-flat, canvass of a large section of Cincinnati.

Our fearless and efficient colporteur is the Rev. F. W. Points, a Methodist minister, who is devoting his time and strength to this work for the present. No house is so poor, and no so-called home so desperately wicked, that he passes it by. Up and down the hot, dusty streets, up and down the dark stairways of the highest tenement, he has gone until his feet were blistered and almost bleeding; always cheerful and always busy at his chief task, namely, to put the Word of God in every place where men and women live. He has put the Bible in homes where it was an unknown book, even by sight. He has knelt and prayed in hundreds of these so-called homes where a prayer was a strange language and little children heard the name of God in prayer who had never heard it except in blasphemy.

In exactly one hundred days, this missionary colporteur of the Bible Society visited over 3,000 families, placed in them over 1,000 copies of the Scripture, and held prayer service in over 800 of them. He was cursed, he was blessed; he was threatened, he was welcomed.

The blessings were welcomed, the curses and threats were answered with a smile and a "God bless you."

In one very poor home he found a man one hundred and three years old, whose wife was seventy-three. There he found only a tattered remnant of a Bible, and cheered their hearts with the gift of a new one. Many people told him he was the first preacher that had ever been in their home.

On one occasion he entered a low dive, where pool tables were crowded and jazz music and dancing in its lowest form was in progress. It was a negro dive of sin. The proprietor scowled as the colporteur tried to get their attention in vain. As a final resort he began throwing the Gospels of John on the pool tables. Players ceased their playing and began grabbing the little booklets. "Gospel of John," "Gospel of John," they shouted as they read the title page. Immediately the pool playing stopped, the music and dancing ceased, and when our friend the colporteur went out of the place, the inmates were engrossed in reading the little Gospels of John.

What will come of it? I do not know. I only know that once upon a time a sower went out to sow his seed, and some fell by the wayside, and some on the stony ground, and some among thorns, and some on good ground that brought forth a great harvest.

. . .

Yu Hong-hsuin and the Gospels

THE following incident is very typical of our colportage work in Szechuen, writes the Rev. Thomas Torrance, sub-Agent in charge.

"Mr. Ho went to Anhsuenchang, about fifty miles from Chengtu to the west. While preaching in the street, Mr. Yu Hong-hsuin, a weaver by trade, sauntered up to listen. He was only one among the many who probably heard as intelligently as he; but there was a desire for the truth in his heart far keener than they had. This desire and the arresting talk of Mr. Ho held him there for most of the forenoon.

"Naturally he had to listen to much repetition, for men came and went, changing the audience about every twenty minutes. But the repetition served to impress the message more on his mind. In the afternoon he still lingered, and finally he bought eight Scripture portions,—

Matthew, Mark, Luke, John, Acts, Romans, Genesis, and Daniel,—a copy of each book that Mr. Ho carried.

"Mr. Ho directed him to the nearest church, telling him when to come, and promising to meet him there the next Sunday. Without fail he came, at once enrolling his name as a Christian. Since then he has been a constant attendant at church, giving full evidence all the while of his zeal and earnestness.

"It is not always that our men see the fruit of their labors so quickly. Some who are interested do not return for years to tell of their conversion. I myself have had a man come thirteen years after the event to tell me about it. But such cases as this of Yu Hong-hsuin make us thank God and go forward with the more hope."

Some of the Advisory Council and Officers of the Bible Society



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STANDING (LEFT TO RIGHT): GEN. SECS. MANN AND HAVEN, REVDS. C. B. HAYNES, L. TRAP, F. K. SINGISER, R. CECIL, J. PARKER, R. W. SOCKMAN, W. W. SCUDDER, F. S. IDLEMAN, BISHOP J. A. JOHNSON, W. MCCARROLL, A. C. WIEAND, AND VICE-PRES. G. S. MACKENZIE
 SEATED (LEFT TO RIGHT): VICE-PRESIDENTS E. F. HYDE AND MRS. F. J. SHEPARD; PRES. C. H. CUTTING, REVDS. E. J. BLEKKINK, J. D. DANIELSON, AND T. A. ALSPACH

The Advisory Council

THE Advisory Council of the American Bible Society consists of representatives officially appointed by the evangelical Christian bodies of the United States whose general organizations endorse the work of the Society and request or require their churches to contribute. This council is called together once each year in the early days of November to advise with the Society in the making of the budget for the coming year.

This year the following denominations appointed the representatives named. All the representatives were in attendance with the exception of those marked with an asterisk (*).

Seventh-day Adventists
 Baptist (Northern)
 Church of the Brethren
 (Conservative)
 Congregational
 Disciples of Christ
 Evangelical Association
 Evangelical Synod of N. A.
 Society of Friends (Orthodox)
 United Lutheran
 Augustana Synod (Lutheran)
 African Methodist Episcopal
 African Methodist Episcopal
 (Zion)
 Colored Methodist Episcopal
 Methodist Episcopal
 Methodist Episcopal South
 Moravian
 Presbyterian, in U. S. A.
 Presbyterian, in U. S.
 Cumberland Presbyterian
 Reformed Presbyterian
 (Covenanters)
 United Presbyterian
 Protestant Episcopal
 Christian Reformed
 Reformed in America
 Reformed in U. S.

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 Rev. Titus A. Alspach

nomination a voice in the use of the funds which it subscribes. It brings to the Budget Committee and the Board of Managers of the Society, the judgment of men who are familiar with the world programs of their respective denominations. It serves to enlighten the churches through their representatives as to the needs of the world and as to the processes employed for supplying the Scriptures.

No one could have sat through the sessions of two days with this group of devoted men without being impressed with the spirit of unity with which they undertook their important task. Whatever differences there may have been theologically or otherwise, none of them were exhibited as they considered this problem of Scripture supply, which is common to all Christian churches alike.

The Society is under deep obligation to the various Christian denominations of this country, not alone for their generous gifts, but also for their valuable assistance in shaping and determining the Society's world-wide policies.

It was a matter of no little gratification to the officers of the Society to have the council unanimously adopt the two following resolutions:

That we, the representatives of the co-operating Christian churches, forming the Advisory Council, take pleasure in expressing our confidence in the efficient and careful administration of the affairs of the American Bible Society by its Board of Managers and Executive Officers.

That the Advisory Council heartily recommend Bible Sunday to all supporting churches, and that all of these supporting churches be requested to give the American Bible Society as soon as practicable a place in their annual budgets.

Through the medium of this Advisory Council the churches have official representation in outlining the policies and programs of the Society year after year. It gives to each de-

Further Reductions in Special Rates On Scriptures for the Blind

WHO would imagine that one book would make a 7-foot column over a foot square? But the adjoining picture is an actual photograph, and illustrates the fact impressively. All have probably heard the Bible called a library of 66 books, but nevertheless the Bible is universally considered a book, as it is *The Book*. And the 19 volumes that make the 7-foot column make just one Bible—that in the American Braille system for the blind. Think of the shelf room required. And consider the labor involved for the blind reader, already and otherwise so heavily handicapped, in handling those great volumes, and finding passages. More serious still has always been the heavy cost. And the cost price of these tomes has been steadily increasing. Last year, therefore, the Board of Managers authorized selling the embossed Scriptures at half the cost price, to or for individuals. But since then the cost price has advanced for the different systems from 25 per cent to 50 per cent—a practically prohibitive price. The price of a single Bible in the cheapest system is \$40 and in the most expensive, \$270.

One Dollar a Volume

It is a peculiar pleasure, therefore, to announce that the Board has authorized the sale, to or for individuals, of embossed Scriptures at about 1-5 of the cost price. Deeply sympathetic with the heavy handicaps on the blind, desirous of making the Scriptures more accessible to them, aware of the widespread spirit of self-help among the blind and their aversion to being thought objects of charity, appreciative of their gratitude, and encouraged by special contributions to help make the Scriptures more easily available, the Society is undertaking the large responsibility involved.

The exact action is that Scriptures will be sold, so long as money is available for the purpose, at a uniform rate of \$1 a volume, in the Line Letter, New York Point, American Braille, Revised Braille Grade 1½, English Braille, and Moon systems; and at 75c a volume in the New York Point *Bipage*.

What this means will be better understood through a few facts. The cheapest complete Bible for the blind is the New York Point, *Bipage*, i. e., embossed on both sides of the sheet. Its cost price is \$39.25. The new special price for this Bible will be \$8. The Bible in ordinary New York Point, embossed on one



side of the sheet, is \$58.10; but its 11 volumes will be sold, to or for individuals, for \$11. The American Braille Bible is \$90.50; but its 19 volumes will be sold for \$19. In Revised Braille Grade 1½ the Bible is not yet complete; but the 7 volumes comprising the New Testament will sell for \$7. The above systems are all printed by the American Bible Society.

The English Braille, imported, comes in 39 volumes, the cost price of which is \$81.43; but, to or for individuals, it will be \$39; while the 58 volumes of the Moon system, also imported, will be available for \$58, as contrasted with the cost price of \$270.25.

Donations Will Be Continued

The Society will continue to make donations of Scriptures to individuals not able to meet even these prices, which, although so reduced, are still 20 to 100 times the price of an ordinary ink-print Bible.

Libraries and Reading Rooms

To make the Scriptures still more accessible the Board, at the same time, took another gener-

ous action. It authorized the selling of the embossed Scriptures, at the special prices named above to institutions in the United States maintaining loaning libraries or reading rooms for the blind. There is one limitation. These special prices hold so long as the Society has funds to meet the difference between them and the cost.

Small Volume of Scripture Passages

In the hands of the young woman in the picture is the small volume of Scripture passages which the Society issued early this year in New York Point, and in Revised Braille Grade 1½. Already nearly 1,000 of these volumes have met with a very joyful welcome from those handicapped with blindness. It is touching indeed to read the words of gratitude and appreciation, not only because the volume is supplied at the nominal price of 50c., but because of its lightness, its handiness for carrying, and especially because of the choice selections from the Old and New Testaments it contains. The demand is so great that a second edition of 2,000 volumes is being printed. It is perhaps the most popular book issued for the blind.

Embossed Scriptures in Foreign Languages

The American Bible Society has for many years helped to produce embossed Scriptures in several foreign languages, e. g., the Arabic, Siamese, Korean, and Japanese. The whole New Testament is in Japanese Braille. At the last meeting of the Board, a request was received from "The Blind Christian Faith Society" of Japan, urging the preparation of the Old Testament in Japanese Braille. The blind secretary wrote that this Society of the Blind in Japan was ready to give 1,000 yen to meet half the cost, if the Bible Society would grant the other 1,000 yen, about \$500. The Board authorized the grant.

Some Letters

The following extracts from a few letters on behalf of, or from, the blind, bear interestingly on what has been said above.

First is a letter that reveals how a man who has longed for a Bible, has gone without for years, because he could not buy, and would not ask. The identity of those concerned is not revealed for obvious reasons. But evidences are clear that the letter, here reproduced in part, was typed by one blind man on behalf of another, whose spirit of self-help and independence is typical of many blind concerning whom we hear and others of whom we do not learn. Gentlemen:

Mr. — was one of my schoolmates at the — State School for the Blind. I have visited him often in his home since our school days, hence I know of whom I speak. He married one of the Blind Girls at the school and at present he has three small chil-

dren and a Wife dependent upon him for support. He earns his living by selling Toy Balloons on the street and at a park near — and also by doing some canvassing work as his health permits.... He is of a very deep and far-reaching Spiritual and religious turn of Mind, but yet has never yet been able to have, or to see his way clear to have, a Complete New York Point Bible for himself and family. And you know as well as I do that every family should have a Bible and especially where there are young children to be raised and their immortal spirits to be saved and trained for God and His service....

And so I wish you could find it possible in the Masters name, send him a Complete 11 Volume New York Point Bible as soon as possible.... Mr. — does not know in the least that I am writing you this letter and perhaps would not want me to if he did, for he is proud and sensitive. Mr. — is not a charity man, or never has been one, hence I am not writing this request to you as a charity racket or frame-up between us.... I am in earnest about this matter and I am sending a prayer up to God that Mr. — may get that Bible somehow soon.... Wouldn't it be a Fine Christmas Present for him and his family?.... I am willing to send you the money for paying express charges.

The Christmas present is being sent.

Clarksburg, W. Va.

Words written with a pen seem but a small expression of my thanks and that of the sightless young man who is to enjoy these splendid copies of the Word of God, which I hope he will, through your kindness, be able to hide away in his heart and will help him through life.

The small volume is splendid. Such a convenient size for him to pick up and enjoy. I was very glad to pay the expressage. It was a small part to do.

Our Union Missionary Society sent a small donation last year to you, and we feel it has come back a thousandfold.

Upton, Mass.

The Gospels in Revised Braille, were duly received. Last Sunday at the morning service of the First Congregational Church, Upton, Mass., they were presented by the pastor to our brother. A most touching scene followed. The dear brother was completely overcome with joy and surprise. The transportation was paid for by ten-cent subscriptions by the church members. We had one dollar and fifty cents (\$1.50) surplus, which we are sending to the Bible Society for this work for the blind.

Letter from the blind secretary of the Japanese Blind Christian Faith Society, Tokyo:

Of all that has been published in the raised type in Japanese, the Gospel of John was the first; gotten out by your Society. You continued with this work until the whole New Testament was prepared for our poor friends in darkness. Words cannot express our gratitude. *** There is not anything else that is of such value to us who are blind.

Now again we have another request. For many years we have with faith and tears prayed that the Old Testament might be put in Point type. The Lord has heard our prayers and has given us some money which we gladly contribute if the Bible Society will immediately take up the work. We have calculated that the initial cost of putting the Old Testament in Point type will amount to yen 2,000. Our Society, by the mercy of God, will be able to carry half of that. As a society, we will be responsible for the composition and making of the plates—that is, we will do the work.

Notes and Comments

THE portrait on our cover page justifies itself. Christmas brings memories of many such a sweet face. But it is used because it has a relation to the work of the American Bible Society. This photo by DeWitt Ward of the painting, by Orlando Campbell, of Miss Anna B. Warner, recently presented to the United States Military Academy, is said to be the only one of a woman hanging on the Academy's walls. With her sister, Susan, Miss Warner presented Constitution Island in the Hudson River, which had been their home, to the Federal Government, and in her will left the Academy their very valuable portrait of Washington by Gilbert Stuart.

Another bequest of Miss Warner in the same Will read:

Inasmuch as the study of the Bible has been our best and surest earthly help in all our work, I give to the Bible Society all my copyrights and the proceeds from my copyrights which are due at the time of my death, and all proceeds growing due thereon thereafter.

Under this bequest the Society continues to receive proceeds from copyrights of the authors of "The Wide Wide World," "Queachy," and other favorites of a generation ago. During her lifetime Miss Warner was also a generous giver to the Society. In one year, \$1,100 was received from her.

THE Rev. George H. Patch, of Sunnyside, Washington, author of "Prophecy Explained," published by the *Christian Herald*, probably entirely ignorant of the above precedent, has made the Bible Society the recipient of the royalties on this volume, requesting it to use the income toward the world work of the Society and making members of his family Life Members of the Bible Society. Already four of his children have been so constituted Life Members. Thus the double purpose is being accomplished, of increasing the income of the Society, and of making a link between the world-wide work of the Society and the widely scattered members of this family.

"ALL is not gold that glitters." One of our sub-Agency Secretaries, the Rev. Godfrey Hirst, recently had an interesting experience. Tramping through a village he was attracted by a signboard bearing the Chinese characters for the American Bible Society! He writes:

"The signboard had our name in Chinese, also the Red Cross sign on the lamp, and the Rev. Becker's name on a wooden board. Upon going inside I found a carpenter working at

his trade; a little further in was a man cutting joss-paper; and further in still, there was a company of Chinese priests holding one of their heathen feasts with the usual decorations and candles. They said they had no Bibles for sale. I gave them my card and told them to take our sign down.

"The explanation seems to be that, by the use of our Society's name, the man who lives there was seeking to protect himself from being robbed and interfered with by the local officials. I have communicated with the missionaries in that district, and expect they will see that these false signs are not displayed further."

THE recent retirement of the Rev. Dr. Thomas H. Law from the office of stated clerk of the General Assembly of the Presbyterian Church in the United States after twenty-one years of service recalls the fact that he spent the preceding score of years in valued and valuable work for the American Bible Society. In 1887 he became the district superintendent in charge of its work in North and South Carolinas. In 1898 the position of district superintendent was abolished by the Society, but Dr. Law's work had been so valuable that he was retained in the newly created office of Field Agent, representing the interests of the Society in the enlarged area of North and South Carolinas, Georgia, Alabama, and Florida. For another decade he carried on this work. In 1907, with another change in the policy of the Society inaugurating the present system of home Agencies, Dr. Law retired with the very warm thanks of the Board of Managers, soon to enter on his important duties as stated clerk of the Presbyterian Church in the South. Though his official connection with the Society had ended, the cause of Bible circulation both in our own and foreign lands continued to have a steady and ardent friend in Dr. Law. His headquarters throughout his association with the Society were at Spartanburg, S. C., which is still honored with his presence.

THE Cambridge (Mass.) Public Library has recently had a very rare gift and a very rare experience. The rare gift was a complete copy of the Ubelius Bible, published in 1527 at Cologne. There are said to be only three other copies existent; one in the British Museum, London, one in the National Library, Paris, and one in the Royal Library, Stuttgart. The Cambridge copy is said to be in the best condition, a perfect copy. It is in Latin, edited

by John Rudelius. The rare experience is that the book was the gift of a private benefactor, whose name is withheld. The personal history of this volume is veiled in obscurity. The American Bible Society, being a missionary organization, has no funds to build up a library of rare Bibles, but it has been fortunate in being given copies of many historical Bibles. Its valuable collection was placed some years ago with the Lenox Library, and is now housed in the New York Public Library.

THE *American Lutheran*, in its November issue, in the following paragraphs, announces the establishment of a Free Bible Fund:

The first issue of Luther's German New Testament appeared in 1522. This is the quadricentennial year of that event. Luther's translation of the Scriptures was made in the interest of the great fundamental principle of the Reformation: The Bible as God's Word is the supreme authority for determining matters of Christian faith and conduct. We cherish the "Open Bible" as one of the most precious results of the Reformation. Every Christian possesses the inalienable right of studying the Scriptures and with the help of God's Spirit arriving at the necessary knowledge of the truth. Hence the many translations of Luther and other reformers into the vernacular, the language of the people. As Lutherans, children of the Reformation, we cannot help but be vitally interested in every plan that will promote a wider distribution of the Bible.

Contributions are invited toward this fund, and the announcement is made that the money will be used to help distribute the Scriptures.

FROM the same issue of the *American Lutheran* we take another paragraph relating to its Free Tract Fund, which has been in existence for some time:

The best tracts of all are, of course, the "tracts" or books that constitute the Bible. The offer of the Publicity Bureau to act for the American Bible Society in the distribution of the New Testament and of separate editions of the four Gospels should be hailed as a splendid opportunity to give these portions of Scripture widespread distribution. The neatly bound Gospel according to St. John is now on the market and ought to be placed in every tract rack. As an experiment we placed a hundred copies in the rack and encouraged our people to hand a copy, with perhaps some striking passages marked, to unchurched neighbors and acquaintances. It took only two Sundays to exhaust our supply. We furthermore placed a box containing one hundred Testaments on a table in the vestibule, with a framed sign announcing the price of ten cents (the cost to the Publicity Bureau) and making the request that purchasers deposit the required amount in a little box supplied for the purpose. We note with pleasure that the Testaments are rapidly disappearing. They seem to have struck the fancy particularly of the older Sunday-school pupils and the members of the Bible Classes. Anyway, there cannot be too much distribution of Scriptures.

The Committee on Versions

WE take great pleasure in presenting to the readers of the BIBLE SOCIETY RECORD the photographs of the members of the Committee on Versions.

This committee is, from the viewpoint of scholarship, the most important committee of the Society. It has charge of all translations of the Bible published or distributed by the Society. It recommends measures for securing new versions or revisions of old versions in foreign languages. It examines new versions presented for the consideration and adoption of the Society, especially in regard to their catholicity and the fidelity of their translation, and recommends such as it may approve for the use of the Society. It prepares and superintends the preparation of all authorized accessions of the text in all copies of the Scriptures printed and published by the Society. It has charge of the Library of the Society. It has also been, throughout the history of the Society, the supervisor of the Society's press.

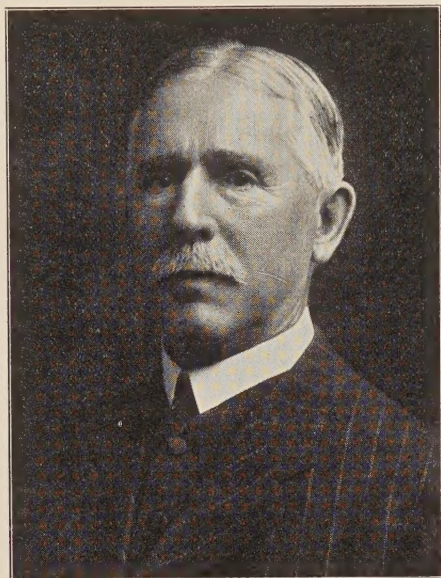
These tasks, it is clear, require knowledge and judgment. It is not requisite that each member of the committee shall be versed in all the foreign languages used by the Society; but

they must know where to find approved scholars who can give satisfactory advice in all such matters. The custodianship of these texts is at the root of all the service which the Society renders. The Scriptures are of value as sacred documents only as they are perfect translations of the original words of the Holy Writings. The committee has just recently, at its occasional meetings, for example, been considering such questions as the revision of the New Testament in Spanish, the revision of the whole Bible in Zulu, the revision and perfection of the Philippine versions made to meet emergencies when those islands were opened to the world by the victories of the American Navy a quarter of a century ago, the translation and revision of Scriptures in the languages of Africa, of Micronesia, new translations into languages of the American Indians, the great versions in China and Japan, etc., etc.

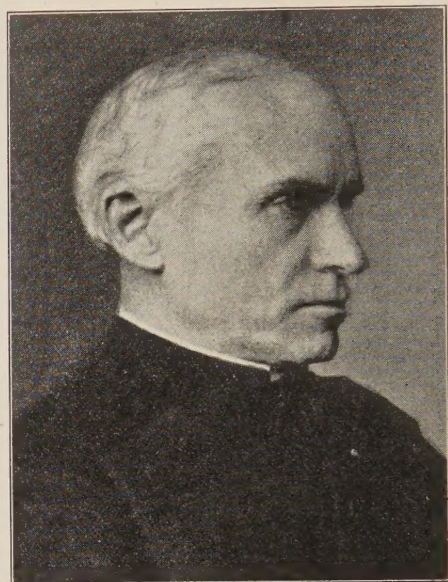
The members of the committee as they are represented in their pictures are:

The recent chairman, the Rev. Reese F. Alsop, D.D., who was for many years a leader in the Protestant Episcopal Church;

The Rev. Henry A. Stimson, D.D., who has



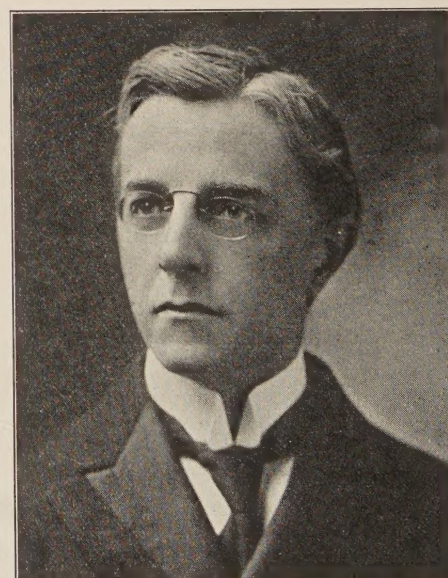
Rev. Reese F. Alsop D.D.



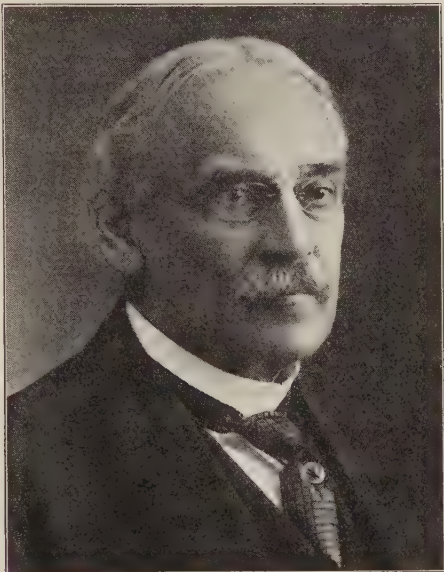
Rev.
J. B. Remensnyder D.D.



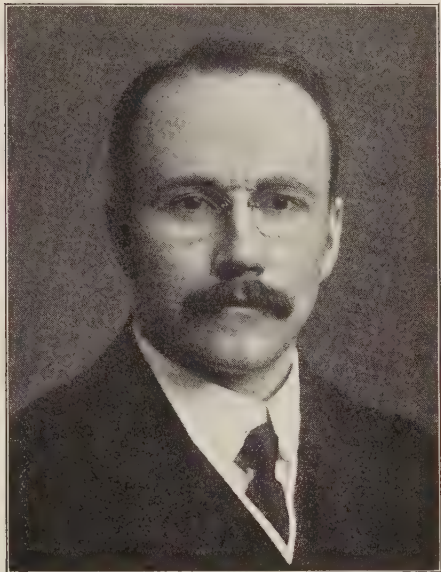
Rev. J. Preston Searle D.D.



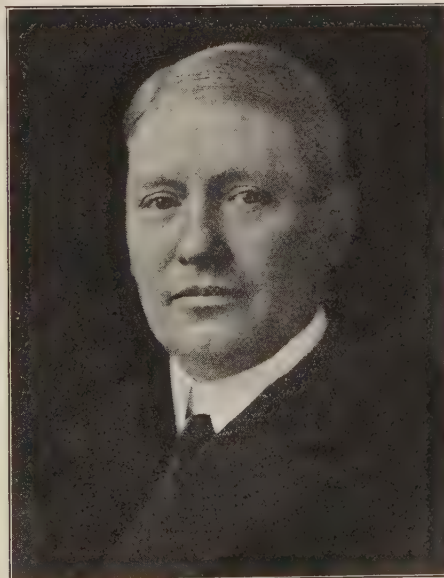
Rev. J. Oscar Boyd D.D.



Rev. H. A. Stimson DD



Prof. Oswald T. Allis



Rev. Ezra S. Tipple DD.



Talcott Williams LLD.

become chairman of the committee since the death of Dr. Alsop. Dr. Stimson is a well-known figure in Congregational churches, having been minister in the leading churches in St. Louis, New York City, etc. He has been intimately associated with one or two educational foundations associated with the Congregational Church;

The Rev. J. B. Remensnyder, D.D., who is the minister of St. James Lutheran Church in New York City;

The Rev. J. Preston Searle, D.D., who was until his death the president of the Theological Seminary at New Brunswick, N. J., connected with the Reformed Church in America;

Professor Oswald T. Allis, of Princeton, N. J., the editor of the *Princeton Review* and one of the associate professors in the Princeton School of Theology of the Presbyterian Church in the U. S. A.;

The Rev. Ezra Squier Tipple, D.D., LL.D., president of Drew Theological Seminary of the Methodist Episcopal Church, Madison, N. J.;

The Rev. Dr. J. Oscar Boyd, for a number of years a professor in the Princeton Theological Seminary, and later the minister of one of the leading Presbyterian churches in New Jersey, but now the Agency Secretary of the American Bible Society in Cairo, Egypt, and therefore retired from the committee; and

Dr. Talcott Williams, a well-known, eminent journalist, for years the head of the School of Journalism at Columbia University, and now Director Emeritus.

These distinguished men give of their time and thought freely and generously to this vital task of making accurate and living the translations of the Holy Scriptures in the ever-changing languages of mankind.

A Revision Needed

Rev. G. B. Cameron, Agency Secretary, Philippines

IN a recent canvass conducted by the Evangelical Union, of which we are a part, and in which I assisted, many interesting things came to my notice. Of these, perhaps, the most interesting was the spectacle of an old man sitting at the window of his nipa shack, reading with painstaking effort what proved to be a very worn copy of the Old Testament in the Pampanga dialect.

I asked him to let me see the book, and, as I recognized the edition, standing there in the presence of this old native reader, I became conscious of what I had not fully realized before: how utterly unfitted this particular translation is for common usage. The type is fine,

there are no references, the printing is compact, making the reading increasingly difficult.

But what aroused my sympathy more than these things was my knowledge of that of which the old man was not aware—the fact that the Pampanga version is an initiatory translation, that is, it has never been revised. And translations made under such difficulties as ours had to face in the earlier days, are not of the best.

Of course, I was not able to converse with the old man, as he could not speak English. But I can appreciate some of the difficulties he would have in his reading, having gone over this version with an English-speaking native not so long since. The old man said he had a New Testament also. The Bible has only lately been published in one volume. But the translation of the New Testament is no better than that of the Old Testament.

This Pampanga Bible is on the waiting list for revision. We have to reset it entirely and make new plates for any new manuscript. Revision work, for this and other dialects sadly needing revision, is being held up until such time as we are able to find funds for it. At present we are unable to attempt anything of this kind, without seriously curtailing our regular publishing and circulation activities.

Is a Version Needed?

THE following picture and statement have come from our China Agency. In the



large doorway are four Salars. Their home is on the way to Labang.

For Salars there is no Christian literature of any kind, and there never has been a Christian worker of any kind, and there is none now.

The Appeal of the Bible

A Letter from Wade H. Ellis to Joseph S. Auerbach

Mr. Auerbach is one of the Board of Managers of the American Bible Society and through his courtesy we are given the privilege of presenting this letter in our columns. It has been published in a little brochure by Harper Brothers.

BEING laid up at home with a cold, and trying to do some work in my library here, I picked up this morning, and read through, your essay, "The Bible and Modern Life."

Now, the finest thing one can say of an essay, a poem or a painting, is that it stimulates thought. If it completely satisfies or subdues, it is dull. It is only interesting to the extent that it is provocative.

Put down your work, therefore, as I have put down mine, and let us gossip a little while about the Bible. Your entertaining discourse has spoiled half a day for me, and you must count me generous if, in return, I spoil half an hour for you. All my life I have been, as I may have told you, a touch-and-go student of the Bible—never aspiring to the scholarship which your essay discloses, but loving its majestic beauty, its rugged eloquence, its dramatic tales, its rich imagery, and its spiritual courage, above every other gift to English speech; and if you will bear with some quickly chosen words, neither precise nor apt, nor necessarily coherent, I should like to catch and dress for you some of the fugitive thoughts that have been stirred from their sleeping lairs by this tribute you have paid to the greatest of all books.

You say that "to those who know the Bible it is a storehouse of priceless possessions, without which man would be poor indeed"; and I am sure you will understand me when I say that the man of any capacity for intellectual enjoyment is to be pitied to whom this thought is new. In my own mind I have often phrased it thus: If I were condemned to solitary exile on some barren island of the seas, and could choose as a companion but one book (though I have read it many times, and there are many others I have not read at all), I would take with me the English Bible. I also believe that the testimony of my own experience merely sustains and corroborates that of every other man of like or greater degree of culture.

We pass through three stages. In our early youth, of the Sunday-school period, we looked upon the Bible as a sort of divine *verboten*, every word coming directly from a God in the heavens; and we looked upon God as a watching, eavesdropping Omnipotence, who could in one mood be tender, loving, and merciful, and,

in another, fearsome, exacting and cruel. Then, a little later, with the pose of intellectual freedom and agnosticism and the scorn of all holy things which characterize college life, those of us who still admired the Bible talked glibly of its beauty as a mere literary production, of its obvious human fallibility, of its importance only as the history of a bumptious, self-centered people, who thought themselves the chief factors in a divine scheme of world affairs, whereas, in fact, they were a little tribe of nobodies, who made no sound in human events outside their own hearing. We delighted to refer to the Jews of Bible times as living in an eddy on the stream of life, remote from the channel where things of consequence were passing, and who produced no great soldier or statesman, artist or ruler—whose only contribution to the achievements of mankind consisted of their own hymns and harmonies, their lore and legends, which were chanted or recorded in praise of their own race. At this stage, however, we were ready superciliously to admit that these old songs and stories were as beautiful as any produced by any other people in any other age, and that they had, when translated into Anglo-Saxon speech, enriched our language more than all other factors combined, although we felt bound to insist that the esthetic appeal of the Bible increased in proportion to the decline of its religious authority. Finally comes the third stage in the experience of every honest student of the Bible. He sees it as a whole—the wonder of its music, the sublimity of its pictures, the universality of its wisdom, the serene consolation of its philosophy—those attributes, in a word, which make it what you have called "a great devotional epic of life." But, more than this even, he comes to visualize in the Bible, despite the conflict over the Messiah, the moving scene of a zealous, consecrated people, groping in the darkness of a hostile world for the light of spiritual things, their faith forever firm in the one truth which somewhere Paul, their greatest exponent, so well expresses: "The things which are seen are temporal, but the things which are not seen are eternal."

I have found a real delight in reading your well-chosen extracts and appreciative commentaries upon the vivid procession of Jewish history, as well as the full, sonorous tones of

Biblical verse when compared with the most exalted of modern poems. And this last suggestion brings me to a thought which has so often recurred in my own reading, to wit: the utter dismalness of the failure when some poet, choosing a Bible theme, has attempted to improve upon the simple majesty of the Scriptures. I remember with what pain I used to read, many years ago (for I have not seen them since), the rendering into modern verse by N. P. Willis, I think, of such old stories as Jephthah's daughter, David's lament over Absalom, and the like. To paint a lily or adorn a rose were a far more modest adventure. One of the first things observable in the effort of any modern mind to tell a Bible story outside the Bible language is the redundancy of the adjective and the welter of long words and vain ornament. There is, perhaps, no better illustration of the difference between the blunt, direct Anglo-Saxon of the Bible, and the stilted, extravagant and overembellished style which was the abomination of England a few centuries ago (and which still unhappily persists in the writings of those who believe that words are thoughts), than you will find if you compare the work of King James' scholars with the flamboyant language with which they commended that work to their sovereign. It makes you feel as if you were looking first upon the Parthenon at Athens, and then upon St. Basil's Cathedral at Moscow.

In your essay I like especially your reference to the beauty of diction produced in the Bible by the combined use of the short Saxon words with the "stately and processional words" of Latin origin. To my mind the supreme literary grace of both the Old and New Testaments is the predominance of the short word, and the absence of all superlatives. I think it not untrue to say that the Bible contains no instance of hyperbole. I do not recall a single passage, from cover to cover, which shows an excess of words. It is not precisely that restraint is manifested, but simply that the Bible, more than any other literary work, proves the strength and beauty of naked truth. If we put aside the direct recital of events, of battles and marches, of laws and achievements, and of all the ups and downs of national fortune, and consider the purely imaginative songs and poems, we find that even here the beauty is ever unadorned. The twenty-third Psalm, for example, certainly the most familiar and probably the most beautiful of all, contains but two adjectives.

You do not overstate the fact when you show that even the greatest of our poets were feeble-winged when compared with the old bards and minstrels of sacred story. It is also true,

however, that in all our English literature, both poetry and prose, the best and most enduring is that which has been most influenced by the Bible. Take Shakespeare, for example. While the King James version appeared but five years before his death, his plays and poems are full of the words and phrases which denote his familiarity with this and earlier versions. The Bishops' Bible and the Geneva Bible were, of course, available, for they had been in print for more than half a century, and the translation of William Tindale (which, by the way, you spell "Tyndale," and perhaps more correctly) had been out for nearly a hundred years and was, no doubt, accessible to Shakespeare; and since, as every one knows, the King James Bible is about eighty per cent literally Tindale, we are certainly justified in assuming that the "choice and master spirit" of English literature got much of his speech from this pure and undefiled source. Milton, to whom you refer, was, of course, steeped in the Bible. His style is the Bible style, and his choice of subjects more influenced by this treasure house than any other. Shelley, too, whom you and I love, was a great lover of the Bible; and in one of Walter Bagehot's essays (which nobody now ever reads) there is a quaint reference to Shelley's taste for Scriptural story. But there is a wealth of entertaining reflection upon the influence of the Bible on the literature of our race not only in the writings of Shakespeare and Milton, but of Dryden, Addison, Pope, Bunyan, Byron, Coleridge, Wordsworth and others, to say nothing of all the literature of the Victorian period.

Coming back to your essay, I find also a special joy in your citation of Lincoln as one whose earnest, rugged, and effective speech was influenced, perhaps more than all others we could name, by the images he adopted, and the strong, fine words he drew from Bible reading. You have shown this very strikingly in the Gettysburg address. And to the Biblical words and phrases cited you might well have added others from that matchless oration. In the very first sentence is "our fathers," translated into permanent English speech directly from the "God of my fathers," "Blessed be the Lord God of our fathers," etc., etc. The same may be said of the words "created" and "altogether"; and particularly that ancient and honorable phrase, "have died in vain," would probably never have come into our speech if it had not been for the quarrel between Peter and Paul, and the latter's thundering peroration, "For if righteousness come by the law, then Christ is dead in vain." I have no doubt also, though I have never run down the point, that our good old word "people," which is forever

enshrined in the most famous phrase of Lincoln's Gettysburg speech, owes its adoption by our English progenitors to the resounding "God's chosen people," and "Thy people shall be my people," etc., etc. It is a singular coincidence, too, that while the phrase "Of the people, for the people and by the people" was not original with Lincoln, it was taken from the writings of an old Bible lover, the New England preacher, Theodore Parker, whom doubtless Lincoln had read many times.

Tempted by your reference to the Gettysburg address I took up this morning Lincoln's Second Inaugural, and then recalled that which some one else pointed out long ago: that in this brief utterance, though the whole took less than five minutes to deliver, Lincoln quotes in full three Bible verses, and refers to two others. And more recently Lord Charnwood, in his magnificent life of Lincoln, devotes several pages to the "language of intense religious feeling" which permeates all Lincoln's writings, and cites particularly the Second Inaugural. Lincoln's love and intimate knowledge of the Bible is, of course, well known. And a year before his death he wrote to an old friend: "I am profitably engaged in reading the Bible. Take all this book upon reason that you can, and the balance upon faith, and you will live and die a better man."

And just here let me say that I have often thought that the one great pre-Revolutionary speech which, perhaps more than any other, aroused the American Colonies, owed its effect in large measure to the Scriptural spirit which pervaded it; addressed as it was to a people and a time of greater religious devotion than have since concurred. And Patrick Henry's ringing defiance, "The race is not to the swift nor the battle to the strong," and his fine exordium from Jeremiah, crying "Peace, peace, when there is no peace," thrilled his countrymen with sacred phrases that would fall to-day upon dull, uncomprehending ears.

To readers of the Bible it makes a varied appeal. It is, as if on its own authority, "All things to all men." Now, you evidently most enjoy the full orchestral tones of the Prophets and historians, and the stirring cadences of Job and the Psalms. I love them too, but in a purely literary way I often prefer the sweet pastorals of a single note, or the old, old stories told with a skill and charm not elsewhere to be found. I love the human touch in the Bible as much as the divine—the story of the finding of the lost book in the time of Josiah more than the book itself; the naive description of Gideon's triumph and the quaint water test by which the immortal three hundred were chosen; the clever love intrigue of Ruth; the rebuke of

David by his wives, or one of them, for unbecoming frivolities in the streets of Jerusalem; the beautiful yarn about Naaman and the little Jewish maiden who brought him to her God; the most wonderful of all ancient tales, the Book of Esther, than which there is no finer drama, and no more ingenious plot in all literature; the chaste and fine turned Ode to Wisdom in Job, beginning, "Where shall wisdom be found, and where is the place of understanding"; the little gem which I have called "The Ballad of Sin", which occurs in Proverbs, beginning, "For at the window of my house I looked through my casement"; the Song of Solomon, so beautiful in its honest self and so embarrassed in its absurd setting; the story of the Assyrian king's patent trick to entice Judea over the heads of her rulers, so natural and so modern; the Thanksgiving Song of Mary; the weird scene at night before the taking of Christ, best described by John, with the picture of the fire that was made, before which Peter forgot everything else to warm himself; the wise speech of Gamaliel which protected the disciples; the riot at Ephesus, started by the silversmith who was afraid the Christian preachers would break up his business; the graphic story of Paul's shipwreck; the sheer beauty of such epistles as that beginning, "Though I speak with the tongues of men and of angels"—these, and a few others, some of them among the best known and some the least often read, are my pearls from the Bible.

I wish reverently with you that there might be revived the popular pilgrimage to this old shrine of English speech. It is the very essence of culture, because it makes not only for purity in expression, but for purity in thought.

But beyond creeds and sects and religion there is a gracious peacefulness in the contemplation of Bible literature. We feel the spell of its antiquity. It seems more true because it has been true so long. It leads us to a mood—remote, serene—where we can sense the infinite. There is no benediction we more need in the sordid conflicts of the world. We try work, and we tire; we try play, and it palls. We "fall upon the thorns of life." There is no healing; there is no comfort, unless it be in some concept of the Spirit.

This, then, as I have tried to say, is the heart of the Bible story. We follow the one people who, in all history, kept, through trial and triumph, through sin and repentance, through captivity and restoration, a supreme fidelity to the spiritual life, ever looking upward for a God of righteousness; and through this Iliad, superbly sung, this "Ballad of a Nation," we reach at last the climax—the splendid heights of the Sermon on the Mount.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, DECEMBER, 1922

AMERICAN BIBLE SOCIETY

Bible House, Astor Place, New York

THE seventh stated meeting of the Board of Managers of the American Bible Society in its one hundred and seventh year was held at the Bible House, Astor Place, New York, on Thursday, November 2, 1922, at 3:30 o'clock p. m., President Churchill H. Cutting in the chair.

In addition to a large attendance of the Board of Managers there were present members of the Advisory Council, which had been in session with the Budget Committee (See special article elsewhere in the December RECORD).

The President announced with sorrow the sudden death on the previous day of John R. Taber, member of the Board of Managers, and called on General Secretary Haven to conduct the devotional exercises. Dr. Haven read from the fourteenth chapter of the Gospel of John and led in prayer, especially remembering the family and friends of Mr. Taber. Tributes to Mr. Taber were then paid by President Emeritus Wood and Mr. Arlando Marine.

The death on October 17, 1922, of the Rev. Reese F. Alsop, D.D., chairman of the Committee on Versions, was reported. On motion, the President was requested to appoint a committee to prepare memorial minutes, and subsequently appointed Mr. James Wood, Mr. Arlando Marine, and General Secretary Haven, to prepare the minute on Mr. Taber; and Mr. Roscoe C. E. Brown, Rev. Dr. Henry A. Stimson and Treasurer Gilbert Darlington the committee to prepare the memorial minute on Dr. Alsop.

The minutes of the previous meetings of the Board of Managers and of various committees held since the last meeting with a quorum of the Board, were presented and approved.

The minutes of the Budget Committee were presented together with the recommended appropriations. After careful explanation and consideration the appropriations for 1923 were adopted. (These will be set forth in the January RECORD.)

The minutes of the various standing committees held in preparation for the current meeting of the Board were presented and approved.

Invitations to send representatives to (1) the annual meeting of the executive committee of the Federal Council of Churches of Christ in America at Indianapolis, December 13-15, 1922, and (2) a conference to consider the interests of European Protestantism, on November 17, 1922, in New York City, were referred to the Secretaries with power to appoint delegates.

A letter from the Rev. John H. Ritson, D.D., secretary of the British and Foreign Bible Society, was read, announcing the appointment of the Rev. Canon C. H. K. Boughton, M.A., B.D., as a principal secretary of the Society. General Secretary Haven was requested to send the greetings of the Board of Managers to the new secretary.

The consignments to the Society's Foreign Agencies during October, 1922, were reported as 13 volumes, valued at \$28.25, to the Caribbean Agency.

The issues from the Bible House during October, 1922, were 171,782 volumes.

The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of———.

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit:"

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LEGACIES

Buxton, Wm., late of Indianola, Iowa.....	\$351 50
Dyer, Henry Lyman, late of New York, N. Y.....	5,000 00
Mills, Phebe E., late of Bedford, N. Y.....	1,250 00
Peck, Andrew, late of Brooklyn, N. Y.....	768 49
	<u>\$7,369 99</u>

LEGACIES AND GIFTS AS PERMANENT TRUSTS

Brown, Mary Ellen, late of Silverton, Ohio....	<u>\$1,282 29</u>
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GIFTS SUBJECT TO LIFE INTEREST

Amount received during the month.....	<u>\$7,253 10</u>
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AUXILIARY SOCIETIES

	Received on Donation	Received on Acc't.
Abbeville Co., S. C.....	\$2 02	
Alabama.....	114 35	
Buffalo City and Erie Co., N. Y.....	623 75	
Foreston, Welsh, Iowa.....	\$243 42	
Freedom, Welsh, N. Y.....	60 75	
Ghent, N. Y.....	50 00	
Jackson Co., Iowa.....	1 00	
Jefferson Co., Ky.....	2 00	
Kanawha Co., W. Va.....	3 00	
Livingston Co., N. Y.....	5 30	
Livingston Co., N. Y.....	1 00	
Long Island, N.Y.....	75 00	1 07
Maryland.....		573 05
Massachusetts.....		2,344 78
New Bedford, Mass.....	87 81	
New Hampshire.....	18 52	
New York.....	649 97	
Orange Co., N.Y.....	4 65	
Randolph Co., Ill.....	300 00	
Rhode Island.....	150 51	
Spartanburg Co., S. C.....	1 50	
Stark Co., Ohio.....	36 52	

Union Bible Soc., Fairfield and Richland Counties, S. C.....	\$77 23
United Bible Soc. of Eastern Allen Co., Kans.....	30 00
Welsh Prairie, Wis.....	19 04
	<u>\$4,680 57</u>
Received on Donation Acc't..	840 40
	<u>\$5,520 97</u>

HOME AGENCIES

Atlantic.....	\$5,752 08
Central.....	2,069 84
Colored People of the U. S. A.....	2,179 83
Eastern.....	910 71
Northwestern.....	6,073 76
Pacific.....	2,202 24
South Atlantic.....	3,171 01
Southwestern.....	2,013 20
Western.....	1,192 63
	<u>\$25,565 30</u>

FOREIGN AGENCY

La Plata.....	<u>\$1,000 00</u>
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From Home Agencies and Included in Home Agency Receipts

Donations from Auxiliary Societies:	
Penn Bible Society.....	\$215 13
Hunterdon Co., N. J.....	258 64
Somerset Co., N. J.....	400 00
Sussex Co., N. J.....	500 00
Gifts from Churches and Organizations.....	1,617 53
Gifts from Individuals and Other Sources...	<u>588 80</u>

RETURNS FROM SCRIPTURES DONATED

Presbyterian Board of Publication, Sabbath School Work, Missionary Dept., Philadelphia, Pa.....	\$11 25
Moore, Mrs. Augusta R.....	45 00
Preston, Miss E. M.....	1 61
Rembert, Miss Susie L.....	61
	<u>\$58 47</u>

RECAPITULATION

Legacies.....	\$7,369 99
Legacies and Gifts as Permanent Trusts....	1,282 29
Gifts Subject to Life Interest.....	7,253 10
Auxiliary Societies on Donation.....	840 40
Auxiliary Societies on Book Account.....	4,680 57
Home Agencies.....	25,565 30
Foreign Agency.....	1,000 00
Returns from Scriptures Donated.....	58 47
	<u>\$48,050 12</u>

MISCELLANEOUS

Annuity Invested.....	\$12,748 73
Bible House Rentals....	7,396 26
Bible Society Record....	5 00
Diffusion of Information.	10 07
Gifts to the Blind—(Churches and Organizations \$22.31; Individuals and Other Sources \$121.27)....	143 58
Gifts from Churches and Organizations.....	25 013 87
Gifts from Individuals and Other Sources....	15,384 74
Income Available Funds.	13 36
Income from Securities Payable Beneficiaries.	159 81
Returns from Scriptures Donated through West Indian Agency.....	130 00
Sales of Waste Materials	381 69
Salesroom.....	2,486 45
The Trade.....	1,734 82
Transmission Abroad....	25 00
Income Henry Taney Legacy.....	555 00
	<u>\$66,188 38</u>

Total Cash Receipts....	<u>\$114,238 50</u>
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JOURNAL ENTRIES

Liberty Bonds etc. received during the month, par value, as Gifts subject to Life Interest.....	<u>\$10,500 00</u>
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CASH STATEMENT FOR NOVEMBER, 1922

RECEIPTS

Auxiliaries.....	\$4,680 57
The Trade.....	1,734 82
Sales of Waste Materials.....	381 69
Salesroom.....	2,486 45
Bible House Rentals.....	7,396 26
Gifts from Auxiliaries.....	840 40
Legacies.....	7,369 99
Gifts from Churches.....	25,013 87
Gifts from Individuals.....	15,384 74
Returns from Scriptures Donated.....	58 47
Bible Society Record.....	5 00
Home Agencies.....	25,565 30
Foreign Agencies.....	1,000 00
Interest on Available Funds.....	13 36
Investments Subject to Life Interest.....	159 81
Gifts for Distribution to the Blind.....	143 58
Taney Legacy Income.....	555 00
Annuity Account.....	7,253 10
Annuity Account Invested.....	12,748 73
Trust Funds Received.....	1,282 29
Diffusion of Information.....	10 07
Transmission Abroad.....	25 00
Scriptures Donated.....	130 00
	<u>\$114,238 59</u>
Cash Balance from October, 1922.....	<u>\$10,636 32</u>
	<u>\$124,874 82</u>

DISBURSEMENTS

Manufacturing Department—Materials, Wages, etc.....	\$25,128 81
Depository and Salesroom—Salaries, Boxes, Cartage, etc.....	2,913 56
General Salaries and Expenses.....	4,443 42
Treasurer's Office—Salaries and Expenses.....	974 76
Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc....	10,871 05
Exchange Paid.....	5,550 82
Remittances to Home Agencies.....	10,213 22
Remittances to Foreign Agencies.....	1,017 92
Pensions.....	333 33
Income Payable to Beneficiaries.....	3,670 11
Diffusion of Information.....	1,473 24
Grants to Missionary and other Societies....	350 00
Legacy Expenses.....	55 29
Library.....	54 42
Translation and Revision.....	100 00
Plate Account.....	682 00
Taney Legacy Income.....	555 00
Alden Memorial Fund Income.....	81 00
Payments to Auxiliaries.....	12,490 15
Bankers Trust Co.....	12,518 10
Church Budget Costs.....	982 39
Appeals.....	3,375 43
Miscellaneous Home.....	650 00
Miscellaneous Foreign.....	599 35
Trade Account.....	10 00
	<u>\$99,093 37</u>
Cash Balance to December, 1922.....	<u>\$25,781 45</u>
	<u>\$124,874 82</u>

An Income That Cannot Shrink

No. 10

Who Usually Invests ?

PERSONS who are interested chiefly in the safety of their investments and who want a guarantee that their income will not shrink.

Persons who wish to be relieved of the burdens and care of property and who want to avoid the risks incident to ordinary investments.

Persons who want to create a trust fund in interest of a loved one and who wish to avoid the shrinkage of their estate through taxes, commissions, fees, etc.

Persons interested in the program of making the Bible available in every language for the entire human race.

Persons interested in the largest possible income with the maximum of security.

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